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HÊRAKLEITOS, FRAG. XXXVI (BYWATER); 86, 87 (MULLACH).

This fragment, which is found in Hippolytos, *Refut. Haeres.* IX, 10, reads there as follows: 'Ο θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος, πόλεμος εἰρήνη, κῆρος λιμός (τὰναντία ἅπαντα· οὗτος ὁ νοῦς)· ἀλλοιοῦται δὲ ὀκωσπερ ὁκόταν συμμιγῇ θνώμασιν· ὀνομάζεται καθ' ἡδονὴν ἐκάστου. The clause beginning ἀλλοιοῦται has given editors and commentators a great deal of trouble, because συμμιγῇ has no subject expressed, and none of the nouns in the previous clause will supply the place of one. Several words have been suggested to fill the hiatus; *e. g.*, Bernays, *Rhein. Mus.* IX 245, proposes θύωμα; Mullach, θνώματα; Zeller, *Philos. der Griechen*, Vol. I, p. 551 (3d edit.), ἀήρ, etc., etc.¹ It seems to me that the matter is extremely simple, and that, instead of an omission, we have merely a false reading. By changing one letter in ὀκωσπερ, and reading ὀκως πῦρ, we not only give a most suitable subject to συμμιγῇ, but also obtain a meaning at once profound and most thoroughly Hêrakteitan. The fragment may then be rendered: God is day and night, winter and summer, war and peace, surfeit and famine. . . . He changeth as fire when it is mingled with spices; he is named after the aroma of each. It is true that ὀκωσπερ occurs six times more in the fragments of Hêrakteitos, while ὀκως occurs only four times more; but, if we read ὀκως here, this word will occur five times and ὀκωσπερ six times—not a great difference.

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¹ See Bywater, *ad loc.*